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or the natural history of the Alps, though to some extent it unites the characteristics of both. It is, however, one of the best popular works on the subject which we have seen, and its design has been very skillfully executed. As its title indicates, it comprises a series of descriptive essays on the natural phenomena which come under the eye of a traveller in the Alps, together with graphic sketches of some of the most striking phases of Alpine life ; and the whole is illustrated by a number of very spirited and well-executed engravings. Among the topics included within the writer's plan are : "The Fabric of the Alps," "The Ban-Forests," "Alpine Roses," "Mountain Snowstorms," "The Avalanche," "Alpine Summits," "Mountain Passes and Alpine Roads," "Châlet Life in the Alps," "The Goat-Boy," and "Village Life in the Mountains." These themes, and many others of a like character, are all treated in such a manner as to show that the writer has a large familiarity with every part of his subject ; while his animated and picturesque style adds much to the interest of his descriptions. The translation is moderately well executed, though in some places it is disfigured by the introduction of foreign idioms, and in others the translator appears not to have understood the author's exact meaning. From no other work on the Alps have we gathered so clear an impression of the peculiar characteristics of ordinary life among the Swiss mountaineers, or of the dangers of Alpine travel aside from the principal roads.

12. — *Leisure Hours in Town.* By the Author of *The Recreations of a Country Parson.* Boston : Ticknor and Fields. 1862. 16mo. pp. 437.

THE essays in this volume are of a more various character than were those in the first two volumes published by Mr. Boyd ; but they have the same manly and healthful tone, and are composed in the same graceful and attractive style. Around every subject which he touches our author throws a peculiar charm, and nowhere do we find in his pages any indication of mental exhaustion or fatigue. His papers are still, in the best sense of the term, "recreations," and his readers are still led back to the contemplation of familiar truths by easy and pleasant ways. He never, indeed, presents an exhaustive treatment of any subject, but he never fails to unfold and illustrate his theme with a happy combination of good sense and intellectual acuteness. Added to these traits are a liberal and catholic spirit, a freedom from affectation, and a purity of taste which are nowhere more apparent than in the volume before us. While he never forgets that he is a clergyman, with special duties

to perform, he never makes the clerical character offensively conspicuous, and seldom adopts a homiletic style. In general, his diction is chaste and dignified, giving evidence of a ripe culture and a long practice as a writer ; but there is sometimes an excessive use of the relative "which," the word frequently occurring two or three times in a single short sentence, and each time with reference to a different antecedent.

The present collection comprises thirteen essays, beside an introductory chapter "Concerning the Parson's Leisure Hours in Town," and a "Conclusion." Among the best of these are the papers entitled "Concerning People of whom more might have been made," "Concerning People who have carried Weight in Life," "College Life at Glasgow," "Concerning a great Scotch Preacher," and above all the admirable and suggestive paper "Concerning the Sorrows of Childhood," perhaps the best essay which Mr. Boyd has yet written. The essays on "The Organ Question in Scotland," and on "Scotch Peculiarities," are also replete with interest, and there is not a single paper, unless we except the short paper entitled "Gone," which is unworthy of the writer's reputation.

13. — *Julien l'Apostat. Précédé d'une Étude sur la Formation du Christianisme.* Par EMILE LAMÉ. Paris: Charpentier. 1861. 12mo. pp. 356.

WHO is M. Emile Lamé? No convenient authority answers for us this question, and to all appearance the singular treatise upon Julian the Apostate to which he has attached his name is his introduction to the world of letters. We call the production "singular," since it is not easy to decide, either in reading it or in thinking it over, whether the author is sincere or satirical. The ground idea of this treatise is, that Julian was really a good Catholic Christian ; that the system of Paganism which he attempted to restore was what is called in these days Catholic Christianity ; and that, if he were living now, he would see his work strong and manifest in the ritual and the dogmas of the Roman hierarchy. According to M. Lamé, Julian understood the purpose of Christ a great deal better than the Fathers, and, in hindering their narrow Galileeism, aimed to establish the broader idea of a universal religion, which should borrow all the essential piety of the heathen religions. To develop this notion is the object of M. Lamé's treatise. How far it is his honest belief it is difficult to say. The rationalistic tone of his elaborate Introduction is hardly consistent with hearty faith in the creed or the pretension of the Church. He seems to find its origin in something else than supernatural grace.